A GODLY EXHORTATION MADE vnto the people of *Antioch*, by *Iohn Chrysostome*, sometime *Arch-bishop of* Constantinople:

Touching patience and suffering affliction, by the examples of *Iob*, and the three children: and of refraining *from swearing*.

Translated out of Latin into English, *By* Robert Rowse *Master of the word of God.*

Iam. 5. ver. 10, 11, 12.

Take, my brethren, the Prophets for an ensample of suffring adversitie, and of long patience, which haue spoken in the name of the Lord. Behold, we count them blessed which endure, &c. But before all things, my brethren, sweare not, neither by heauen, nor by earth, nor by any other oath, &c.

LONDON,
Printed by Thomas Creed, 1597.

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To the right vvor-

shipfull Sir *Arthur Heuenyngham* Knight, one of her Maesties *Iustices of Peace and Quorum* within the Counties of Norfolke and Suffolke, the continuance and increase both of spirituall, and temporall blessings in this life: and after death, the inestimable blessing of eternall life.

RIght worshipfull Sir, hauing of late found occasion more then once, to publish some small Diuine, and Philosophicall (or rather Theologicall) fruits of mine vnfained studies: I thought it good, for mine owne priuate exercise, to vnder-

ouer and peruse certaine Sermons of the learned Father Chrysostome, among the which this Exhortation insuing, being the fourth Sermon which hee preached at Antioch, is extant. Which I haue nowe for the benefite of others, translated into English, the rather for the matter therein contained. For if it bee duly considered, and weighed with iudgement, we may see it is a most liuelie mirrour, teaching all Christians how to behaue themselues in afflictions, to vse patience in all manner of tribulations; to continue steadfast and vnmoueable in the faith, and to holde fast the blessed hope of euerlasting life. The occasion that this godly father made this Exhortation vnto the people of Antioch, was this. The Emperour Theodosius, and some of his predecessours, had caused certaine Monuments to bee set vppe at Antioch, for a memoriall of their Imperiall dignitie, and royall magnificence.

And so it was that this Emperour had impesed an hard Tribute vpon the people, and sent his Letters to Antioche commanding the Inhabitants there, to make payment thereof. Wherepon all the citizens were in such perplexitie, and so sore grieued, that a great number of them assembling together, did greatlie murmure, and complaine, saying, that such an intollerable Tribute was layde vpon them, that they were not able to beare it: and that they were vtterlie vndone. This rumour being heard throughout the Citie, immediately a companie of the base sort, vnruly and vnstayd persons, made a tumult and sedition in the Citie: and this seditious crew, to auenge themselues, tooke vpon them in contempt of the Emperour, to deface, subuert, and ouerthrow the said Monuments. Which enterprise being effected, they procured the great displeasure of the Emperour. The Magistrates for their loyall duties

wife) did presently sit in iudgement, to execute the Lawe vpon those malefactours: and many of them being apprehended, were conuicted, and condemned to death. Some were cut off with the sworde, some were burned, some were cast vnto wilde beasts to be deuoured, not onelie they men, but also their children. The women beeing in miserable perplexities, seeing their husbands and children ledde away to be put to death, durst not complaine of their calamities, for feare of imminent danger. Many of the men to saue themselues, fled into desart places. The rest that remained in the Citie, weighing the miserable estate that they were in, by meanes of those malignant offenders, diligently repayred to the Church to serue God in prayer, and to heare the worde of God preached, to their edification and comfort, in that most dangerous time, they kept a fast. And vpon this occasion Chrysostome made this ascheri-

tatiue

betime Sermon vnto them, besides vnto other Sermons, labouring what hee could to moove the people to tranquillitie and peace, to cõfort the minds of the afflicted, and to arme them with patience, that they should not bee dismayed with the present troubles; considering that tribulation is sent vnto the godly, for the triall of their faith, and that in the ende, the Lorde will giue a happie euent to all that constantly perseuere in their godlie profession, if they tarry the Lords leysure, and depend vpon his prouidence, as at the length it came to passe vnto his people of Antioch. For after that Chrysostome, as a faithfull Pastor had imployed much time and diligence in teaching them the good and right way, they being attentiue to heare him, it pleased God to giue such a blessing vnto his worde, that by his instancy in preaching, the wicked were staied from attempting further euill, and the godly were greatly edified and confirmed in the faith. And

by

by the discreete wisedome of Flauianus their Bishop, who went as an Ambassadour vnto the Emperour, in the name of the whole Cittie, to pacifie him, and to craue their pardon: whereas before, the Emperour had threatned to subuert the Cittie, and to destroy the inhabitants: the Lord turned his heart, so that he pardoned them, and hee and the Cittie were reconciled, to the great ioy and comfort of them al. By this example of them of Antioch, we may see, howe daungerous a thing it is, for Subiects to attempt any thing against their Prince, and the hurt that commeth of sedition. Again, we may see, what great good redounded vnto the godlie, by the diligent preaching of painful Pastors, who labor to bring the people vnto repentance, and amendment of life: and how the Lord doth blesse them, who being truely penitent for their sinnes, doe vnfainedlie turne vnto him, and are content to be reformed by the true Preachers

chans of this worde, (although they suffer
great conflict of tribulation & affliction)
yet the Lord in his good time, doth mercifully
fullie deliuer them, mittigating their sor-
rows, and turning their heauinesse into
ioy: wherby they haue most ample occasion
to render thankes vnto him, for his great
goodnesse and mercie extended towardes
them. Now hauing finished the trans-
lation hereof, and therewithall desiring that
some profite might thereby growe vnto
others, to Gods glorie, and their com-
fort: I thought it not impertinent to
publish it, and to present the same vnto
your VVorship, as the first fruites of
my labour in this kinde: the rather for
that you are a zealous fauourer of the
Gospell, and true Religion established.
If therefore your good worship shall ac-
cept in good part this my small exercise,
and shall vouchsafe to protect the same,
I shall thinke my labour herein the bet-
ter imployed. And thus praying God

to

bestow divine his blessings towardes you, and long to preserue you, for the further good and benefit of our Country: I humbly take my leaue, of your worships ship. Stratton Michaelly,

12. of October.

1597.

Your worships most humble

in the Lord,

Robert Rowse.

A godlie Exhortaion made vnto the people of Antioch, by *Iohn Chryſoſtome*, ſometime *Archbiſhop of Conſtantinople: touching* patience and ſuffering affliction, *by the examples of* Iob, *and the three children, and of refraining from ſwearing.*

BLeſſed bee God, who hath comforted your heauie ſoules, and ſtrengthned your wauering minds, for by this your care and readineſſe of hearing, yee haue ſhewed y you haue receiued agreeable conſolation. For it is not

commonlie graunted, that the ſoule beeing ſorrowfull and preſſed downe with the cloude of heauineſſe, can heare with readineſſe the thinges that are ſpoken. But I ſee you giuing heede vnto vs, with much fauour and earneſt diligence, hauing ſhaken off all heauie cogitations, and that yee haue driuen awaye the inſtant anguiſh with the deſire of hearing. Therefore I thanke GOD, with you, that miſerie hath not impayred our Diſcipline, neither hath feare ſlacked our earneſtneſſe, nor tribulation quenched your feruentneſſe, nor the greatneſſe of daunger corrupted your zeale: neyther hath the feare of men ouercome your deſire to Godward, nor the iniquitie of the time ouerthrowne your ſtudie. Not onelye hath it not ouerthowne it, but

stayed it vppeas with winges; not onelie hath it not diminished, but increased; not quenched, but more and more kindled your studie. The common place of dayly assemblies, is emptie; but the Church is filled, the one is a matter of mourning and lamentation; the other is an occasion of ioy and spirituall gladnesse. Therefore (beloued) when thou goest into the common place of vsuall meetings, and mournest because thou seest no bodie there, flie vnto thy mother the Church, and streight-way shee will comfort thee with the multitude of her owne children: and shee will shewe thee a perfect and diuine companie of brethren, and will driue away all heauinesse. Verily, wee dwelling as it were in desart places, doo desire to see men in the Cittie; but fleeing vnto the Gal. 4. 6.

Church, we are presſed with a multitude. And as when the Sea floweth fiercely, and rageth extreamelie with manie stormes, feare constraineth all men to flie vnto the hauen: so also at this instant, the stormes of Affliction in the Iudiciall place, and the winter that is in the Cittie, doo compell all men on euerie side to flie vnto the Church: and doo binde the members togither among themselues, with the bonde of Charitie. Let vs therefore giue thankes to God also for these benefites, that wee haue reaped such commoditie by tribulation, and for that wee haue receyued so great profite by temptation. Except there bee temptation, there is no Crowne: except there bee conflicts, there be no rewards: without studie, there is no honour; without tribulation,

tion, no mitigation of griefe; without Winter, no Sommer. And this wee may ſee, not onely in men, but in the verie ſeedes. For theſe it behoueth that there bee much raine, much breaking out of clouds, and laſtly much ice: if the ſprowting eare ſhall kindlie ſpring vppe; and when ſeede tyme is, then alſo is the time of raine.

Seeing then that nowe in like manner the Winter of our ſoules and not of the Ayre, is imminent; Let vs alſo ſowe in this VVinter, that wee may reape in Sommer; Let vs ſowe teares, that wee may reape ioye. This is not my ſpeech, but the denunciation of the Prophette. *They that ſowe in Teares, ſhall reape in ioy.* Pſal. 126.6 A ſhower of raine falling, dooth not make the Seedes ſo to braunch and growe vppe, as the ſhowet of

teares that falleth dooth ſtirre vppe thee ſeede of godlineſſe, and maketh it to ſpreade foorth his braunches.

This ſhower cleanſeth the ſoule, watereth the minde, and cauſeth the braunches of doctrine in ſhort time to come forth. Therefore it is needfull to cut a deepe furrowe, for ſo alſo hath the Prophet admoniſhed vs, ſaying: *Breake vppe your fallowe grounde, and ſowe not among Thornes*. Therefore, as hee that ſetteth in the Plough downeward, openeth the earth, preparing a ſafe keeping for the ſeedes, leaſt when they be throwne abroade, they ſhoulde remaine on the vppermoſt parte of the grounde: but that they ſhould bee conueyed into the verie boſome of the earth, and ſafelie take roote: ſo alſo it is neceſſarie for vs to doo,

Iere. 4.

and vsing tribulation as a Plough, to cutte vnto the bottome of the heart. For this dooth another Prophette admonish vs, saying; *Rent your hearts, and not your Garments.* Ioel. 2. Let vs therefore rent our heartes: so that if there bee any deceyuable weede, and wicked cogitation in vs, wee may pull it vppe by the roote, and make our grounde pure and cleane with the Seedes of godlinesse: For except wee nowe make readie our ground, except wee sow now, except we now powre foorth teares, when tribulation and fasting is presente; when shall wee euer come to haue compunction of heart? Shall we haue it in the time of ease and pleasure? But that can not bee. For ease and pleasure are woont to bring men into slouthfulnesse; as tribulation is the meane to drawe men

vnto ſtudy, and to conuert the mind which wandereth, and is outwardly occupied about many things. Therefore let vs not be greeued at this dolefull ſadneſſe, but let vs giue thanks vnto God, for of tribulation commeth much gaine. For when the husbandman alſo ſoweth the ſeedes that hee with much labour hath gathered together: one that is ignorant and without skill will wonder at it, and perhaps will ſay within himſelf, what doth this man now at the laſt? he ſcattereth abroad the ſeedes which he hath gathered together, neither doth hee ſcatter them onely, but doth mingle them in the earth with much care, that they cannot eaſily bee gathered together. Neither doth hee onelie mixt them with the earth, but alſo hee wiſheth that a great raine may come, that all the ſeeds that he hath caſt

caſt abroad may putrifie & become as clay: and this man ſeeing the lightnings and glitterings appeare, wil be troubled and diſmaid. But as for the husbandman it is not ſo with him, but he reioyceth and is glad, when he beholdeth the winter: for he reſpecteth not the things preſēt, but he beholdeth the things that are to come: he hath no reſpect to the lightnings, but hee counteth his ſheafes: he reſpecteth not the putrifying ſeedes, but the ſpringing eares of corne: he regardeth not the great ſhowers, but the pleaſāt winnowing of his corn vpon the floor. In like manner let vs behold not the preſent tribulation or ſorrow, but the profitte that ſpringeth of it, and the fruite that groweth of it: let vs expect the ſtore cheſt and the handfulles. For if wee be vigilant, wee may gather of this time much fruit,

and

and may fill the ſtore-houſe of our mind. If wee watch, wee ſhall not onely ſuffer no grieuance, but alſo we ſhall receiue innumerable ſtore of good things: but if wee be ſlothfull, ſlackneſſe and reſt will ſpoyle vs. For both watchfulneſſe and reſt do hurt him that taketh no heede to his conuerſation: but to him that with diligent care directeth his life aright, they are both profitable. And as gold although it remaine in the water, doth yet ſhew his apparant hue, or if it fal into the furnace, it appeareth again more bright: but clay and graſſe if it happen them to be mixed in the water, the one rotteth, and the other is diſſolued: or if the one falleth into the fire, it is dryed, and the other is burnt: ſo alſo it is with the righteous man and the ſinner: the righteous man whether hee enioy reſt, remayneth

bright

bright and cleare, as gold drenched in the water: or whether hee fall by temptation, hee becommeth more bright, euen as gold tryed in the fire. But the ſinfull man, whether he obtain eaſe, is diſſolued and conſumed as the graſſe and clay abiding in the water: or whether he ſuffer temptation hee is burnt vp and deſtroyed as the clay and graſſe in the fire. Let vs not therefore bee conſumed with the preſent afflictions, for if thou haſt committed ſinnes, they are deſtroyed and eaſily burnt vppe by tribulation: but if thou haſt vertue, thou art lightened and made bright by the ſame. If thou watch continually and bee ſober, thou ſhalt ouercome all euill. For not the nature of temptations, but the ſluggiſhnes of them that are tempted, is wont to cauſe the ruine.

Therfore,

Therefore, if thou wilt bee glad, and enioy both eaſe and pleaſure, neither ſeeke pleaſure nor eaſe, but ſeeke to haue thy ſoule full of patience, & able to indure and ſuffer afflictions. If thou haſt not this gift, temptation ſhall not only conuince thee, but alſo eaſe ſhall deſtroy thee, and caſt thee downe the more. And that not the inuaſion of greeuous caſualties, but the vntowardneſſe of our minds doth ſubuert our ſaluation: heare what Chriſt ſayth: *WHoſoeuer heareth of mee theſe words, and dooth them, ſhall be likened vnto a wiſe man, which hath builded his houſe vpon a Rocke, and the raine fell, and the flouds came, and the winds blew, and beate vpon that houſe, and it fell not, for it was grounded vpon a Rocke. But euerie one that heareth theſe my wordes, and doth them not, ſhall bee likened vnto a fooliſh man, which hath builded*

Mat. 7. 24. 25. 26. 27.

builded his houſe vppon the Sand, and the raine fell, and the flouds came, and the winds blew, and beate vppon that Houſe, and it fell, and the fall thereof was great. Thou ſeeſt that not the aſſaults of temptations, but the fooliſhneſſe of the Builders cauſed the ruine: for there was raine, and here raine: there were floudes, and heere were flouds, and there was inuaſion of windes, and heere was the like: And that man builded, and this man builded, and the building was all one, and the tryalles all one, but they had not all one ende, becauſe they had not both one fouudation. For the nature of the tryalles cauſed not the fall, but the follie of the builder: or elſe the Houſe that was builded vppon the Rocke muſt alſo haue fallen: but nowe that Houſe ſuffered no ſuch ouerthrow. But

thinke

think not you that theſe things are ſpoken concerning a houſe, but the ſpeech is meant concerning the ſoule, which by workes either ſheweth or elſe reiecteth the hearing of the word of God. So in like maner did *Iob* build his ſoule. *The*
Iob 1. *raine diſcended, for the fire fell from heauen, and conſumed all his heards of cattell.* The flouds came, that is to ſay, often and continuall meſſengers without ceaſing, ſhewing him of his calamities, one telling him that his flocks of Cattel were deſtroyed; another telling him of the death of his Children. The windes blewe, that is, the bitter wordes of his wife, Curſe GOD (ſayth ſhee) and die. And yet his houſe fell not, his ſoule was not vndermyned. This Righteous man did not blaſpheme, but gaue thankes vnto God, ſaying: *The*

Lord

Lorde gaue, and the Lorde hath taken away: euen as it pleaſed the Lord ſo alſo is it come to paſſe: bleſſed be the name of the Lord. Seeſt thou not that not the nature of temptations, but the ſlackneſſe of the ſlothfull is wont to cauſe the ouerthrow. Therefore tribulation maketh a man ſtronger and ſtronger. But who ſpeaketh this? the bleſſed Apoſtle Saint *Paul*, beeing nouriſhed in tribulation: for thus hee ſayth: *Tribulation bringeth foorth patience, and patience experience, and experience hope.* And as the violence of windes happening, and toſſing the ſtrong trees too and fro, doth not plucke them vp, but maketh them more ſtrong and firme by thoſe inuaſions: ſo in like maner do the aſſaults of tẽptations & tribulatiõs, not ouerthrow the ſoule that is holy and liueth godly, but alſo do prepare the ſame

vnto

vnto greater patience, as they made blessed *Iob* more famous & renowmed. And now verily a man is angrie with vs; a man subiect to the same punishments, and hauing the like soule, and we are afraied; but then the malignant and cruell Diuell was angrie: neither was he only angrie, but he practised all maner of crastes, and applied all his subtiltie; and yet did hee not ouercome the valiaunt strength of this iust man. And the King indeed beeing but a man, is now angrie, and soone after appeased, and yet wee are dead with feare: but then when *Iob* was assaulted, the Diuell bestirred him, who is neuer reconciled to the nature of men: but hath denounced warre against our lynage, without any league, and battell without any truce: and yet this iust man scorned his arrowes, and had

them

them in contempt. What excuſe then, or what pardon ſhal we haue, which cannot beare the temptation of man: whereas hee being before the time of grace, and vnder the old Teſtament, did ſo valiantly beare that ſo intollerable a battell? Therefore, beloued, let vs alwayes reaſon of theſe things among our ſelues, and let vs by theſe ſpeeches exhort our ſelues; for yee your ſelues are witneſſes, and our owne conſciences alſo, what great profit we haue had by this temptation and triall. For, by meanes hereof, the looſe liuer is become modeſt: the bolde and venturous perſon is become more gentle: the ſlouthful perſon more ſtucious: they that neuer ſawe the Church, but ſpent whole daies in beholding playes vpon the ſtages, doo nowe abide all day in the Church. Therefore bee not thou ſorie, that God

hath made thee ſtudious through feare; and that by tribulation he hath brought thee to the feeling of thy ſaluation. But is thy conſcience tormented? Is thy mind daily diſmaid, expecting death and great threatnings? But hereby alſo ſhal we haue great acceſſe vnto vertue, while Religion increaſeth in vs by anguiſh. For God is able this day to releaſe vs from all our heauie afflictions; but vntill hee ſee vs purged, vntil he ſee our conuerſion accompliſhed, & our repentãce firme and ſtable, he will not diſſolue our tribulation. For the Goldſmith vntil he ſee the gold well purified, dooth not draw it out of the forge; ſo likewiſe God will not remooue this cloud, vntill he hath fully amended vs. For he that hath ſuffered vs to be tempted, knoweth alſo the time to take away this temptation. And

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as hee that playeth vpon a Harpe, neither ſtretcheth the ſtring too much, leaſt hee breake it, neither ſlacketh it out of meaſure, leaſt hee hurt the conſent of the harmonie: ſo likewiſe doth God, he appointeth our ſoules to be neither in continuall reſt, nor yet in long tribulation, doing both theſe thinges according to his heauenly wiſedome: for hee ſuffereth vs not to enioy continuall eaſe, leaſt wee ſhoulde become more ſlouthfull: and againe, he ſuffereth vs not to bee in continuall trouble, leaſt we ſhould vtterlie fall or diſpaire. Therefore let vs leaue the time of releaſing our griefs vnto him, and let vs onely liue in holineſſe. For the work that we haue to do, is to be changed vnto vertue: but it is the worke of God to diſſolue aduerſities: for he hath a more ready will to quench this burning flame,

then thou thy ſelfe haſt, but he expecteth thy ſaluation. Therefore as tribulation commeth of eaſe, ſo alſo it is expedient, after trouble to look for eaſe, and mittigation of our griefes. For neither is it alway winter, nor alway ſommer, nor alway ſtormes, nor alway calme weather; nor alway night, nor alway day; ſo neither ſhall wee alway haue tribulation, but there ſhall bee a mittigation, if we alway giue thankes vnto God in trouble. For the three children were caſt into the burning Ouen: and yet for all that, they forgat not to ſtand in their Religion: neither did the fire make them afrayed, but ſitting in the Fornace as in a Chamber, and feeling no greefe, being circumſpectly compaſſed bout with fire, they powred out thoſe holye prayers which they made. Therfore the fire became vnto them

Dan. 3

as

as a wall, the flame a garment, and the ouen a fountaine; and the fire receiuing them bound, made them looſe. It receiued their bodies which were mortall, and abſtained from them as if they had beene immortall: the fire knewe not his owne nature, but ſhewed reuerence vnto godlineſſe. The tyraunt bounde their feete, and their feete did ouercome the force of the fire. O wonderfull thing! the flame looſed them that were bound; and againe the flame was ouercome of them that were bound. For the religion of the yong men did change the nature of things. Yea verilie, it chaunged not nature it ſelfe, but that which was more wonderfull, it reſtrained the force of nature, which is permanent and durable. It quẽched not the fire, but made it to bee without force, while it burned. And that which is

wonderfull, and may make vs astonied: this was not done only in their bodies which were holy: but also in their garments, and shooes. And as in the Apostles, the raiment of *Paul* did expel sicknesses, and diuels: and the shadow of *Peter* did driue away death: so likewise here, the shooes of the childrē quenched the power of the fire. I know not in what maner I should declare it. The miracle exceedeth all declaration that can be, by wordes. For the force of the fire was quenched, and it was not quenched: for when it was occupied about ỹ bodies of those saints, it was quenched, and when it should breake their bonds in sunder, it was not quenched: therefore it brake their fetters, and yet it touched not so much as their Ancles. Thou seest what a neare connection there was: neither was the fire chaunged

Act 9.11 12.
Act. 5.15.16

chaunged and depriued of his power, neither durſt it proceede to execute his power, beeing kept, as it were, within bondes. The tyrant bound them, and the flame looſed them: that thou maiſt learne both what was the cruelnie of that barbarous man, and alſo the obedience of the Element. But for what cauſe did he bind them to caſt them into the fire? That ỹ miracle might be the greater, that the ſigne might bee the more wonderful, that thou ſhouldeſt not thincke, that the thinges which were ſeene, were a deceyuing of the eyes: for except that that fire had beene fire, it had not taken awaye their bondes: and (that which is a farre greater thing) it had not deuoured thoſe Souldiours which ſate without: But nowe the fire ſhewed his violence to thoſe that were without:

and obedience to thoſe who were within. But conſider thou with me in all reſpects, howe the diuell by what things he ſtriueth againſt the ſeruants of God, by the ſame things hee deſtroyeth his owne power: not willingly indeede, but the wiſdome and prouidence of God vſing his owne weapons and crafts vpon his owne head. Which thing alſo here came to paſſe. For the diuell then inſinuating himſelfe into that Tyrant, did neither permit that the heades of thoſe Saints ſhould be cut off with the ſworde, nor that they ſhould be giuen vnto beaſtes: nor that they ſhould be puniſhed by any other ſuch meanes: but he counſelled him, that they ſhould bee caſt into the fire; to the ende that not ſo much as the reliques of thoſe Saints might remaine, their bodies being cõſumed, & the aſhes of thẽ mixed

with

with the aſhes of ſticks and fuell. But God vſed this meane to the deſtruction of the diuels wickednesse. And after the ſame maner (as I ſhall preſently declare) among the Perſians the fire is ſuppoſed to bee God, & the barbarous people alſo which do now inhabite that countrey, do worſhip the ſame with much honor. God therfore willing vtterly to roote out this matter of vngodlineſſe, graunted a moderation to this torment, to the end that hee might giue victorie vnto his ſeruants, before the eyes of all them that truely worſhipped him: willing to perſwade them by thoſe his works, that the Gods of the Gentiles doo not onely ſtand in feare of God, but alſo they feare the ſeruants of God. And conſider the Crowne of victorie formed by contraries, and the enemies themſelues which were made

made witnesses of the victorie. For (saith the Prophet) *Nabuchodonosor* the king sent foorth to gather togither the nobles, the rulers & dukes, the iudges, the Princes, the counsellers, and officers, and all the gouernours of the prouinces, that they should come to the dedication of the new image: & they were all assembled together. The enemie compelleth the beholders, and gathereth thē together to the sight: he bestoweth diligence, & a Theater, not of common persons, not of certaine priuate men, but of all the honourable, and of all the Magistrates, that there might also bee witnesse woorthie of credit among many. They that were called came to see one sight, and when they beheld other sights, they went all away. They came to worship the Image, and when they saw what had happened,

pened, they ſcorned the Image, and departed wondering at the power of God, by the miracle ſhewed in theſe childrē. And behold where he had ſet this ſtage; not in the citie, nor in any ſeuerall coaſt, but the plaine and bare fields do receiue this Theater of the world: for he ſet vp the Image in the field of *Dura*, without the Citie. And an Herald paſſed by, and cryed aloude, *Be it knowne to you, O ye people, nations, and languages, that when ye heare the ſound of the trumpet, pipe, & harpe, the dulcimer, the pſaltery and ſimphonie, and al kind of inſtruments of muſicke, ye fall downe and worſhippe the golden Image* (for to worſhip the Image was to fall indeede) *and whoſoeuer falleth not downe and worſhippeth, ſhall the ſame houre be caſt into a burning furnace of fire.* Thou ſeeſt what hard conflicts were prepared, and how many neceſſities of

ſubtile

ſubtile practiſes they had, and what a deepe gulfe and downefall there was on both ſides. But be not thou afraide: for by how much more the enemie increaſed his craftie engins, by ſo much the more hee ſheweth the valiant courage of thoſe chil-dren. For to this ende were there ſo many conſents of inſtruments of muſicke: and to this ende was the hot burning furnace, that both pleaſure and feare might take place in the hearts of the ſtanders by. Is any man that ſtandeth by dumpiſh and vnpleaſant, ſayth the Tyrant? let the delightfull melodie of all kind of muſick mollifie him. Is any-man of higher conceit then theſe ſubtile practiſes? let the ſight of the flaming fire terrifie him, and ſtrike him amazed. And indeed there was both feare & pleaſure: pleaſure pri-uily entring into their eares, and

feare

feare ſecretly pearcing through their eyes into their ſoules: but none of theſe things did daunt the noble courage of thoſe yong men: but as they were caſt into the fire, and did ouercome the flame, ſo they laughed to ſcorne all concupiſcence and ſorrowfull perplexitie. For the diuell had prepared al theſe things for them: hee doubted not of the Subiects, but rather hee had much confidence that there was no man that would ſet himſelfe againſt the Kings law. And after that, they all fell downe and were ouercome: then theſe Children were brought forth alone into the middeſt of the throng, that ſo the victorie alſo might bee more famous: for that they among ſo great a multitude, ſhould get the victorie, and be publikely extolled with commendation. Neither had it been ſo wonder-

full

full a thing, if (when no man was ouercome) these yong men had been the first that had valiantly behaued themselues: but this is the greateſt thing, and to be maruailed at, that the multitude of those that fell downe, did not make them afraide nor discourage them. They sayde not within themselues any such thing, as many are accustomed to say. If wee indeede should bee the first that should worshippe the Image, that should be a sinne in vs: but if wee doo this with so many thousandes of people, who will not pardon vs? who will not iudge vs woorthie to bee excused? But they neyther spake nor thought any such thing, when they beheld the ouerthrowes of so many Tyrants. But consider thou with me the malignant disposition of those that accused them, & how lewdly

and howe bitterly they accuſed them. There bee (ſay they) certaine men which are Iewes, whom thou haſt ſet ouer the charge of the prouince of *Babell*: for they did not only make mention of the Countrey, but alſo they called to minde their honour and dignitie: and that they might kindle the kings diſpleaſure againſt them, this they alleaged. Thou, O King, haſt made our princes as it were ſlaues, without any citie, and captiues: but theſe men do ſtaine with diſhonour, this ſo great honour, and do behaue themſelues proudly againſt him who hath aduanced them vnto honor: therfore ſay they, theſe Iewes whom thou haſt ſette ouer the prouince of the countrey of *Babell*, haue not obeyed thy decree, and they will not ſeruethy goddes. Their accuſation was a great commendation, and the crimes obiected againſt them doo

turne

turne to their praiers, euen the enemies thēſelues bearing vndoubted record. But what doth the king? he commanded thē to bee brought forth into the middeſt of the aſſemblie, to the intent hee might terrifie them on euerie ſide. But yet nothing made them abaſhed: not the furie of the King: not becauſe they were left alone in the middeſt of ſo great potentates: not the ſight of the fire: not the noyſe of the trumpet ſoūding: nor al they that did caſt thē into the fire: but they laughing al theſe things to ſcorne, entred into the furnace, as if they had beene to be caſt into a cold ſpring of water: giuing out that bleſſed voyce; *O King, wee will not ſerue thy Gods, nor worſhippe the golden Image which thou haſt ſet vp.* I haue not vnaduiſedly recited this Hiſtorie, but to the ende that yee may learne, that although

though the king be now displeased and angrie with vs: although the men of warre do lay waite for vs, although the enuie of the enimies do afflict vs; though there bee captiuitie, and beresing of children, although there bee fire, although there be a furnace, and an innumerable sort of euils: yet nothing can dismay or terrifie the righteous mã. For if when there was a wicked King, these yong men did not feare the rage of the Tyrant, much more doth it behooue vs to bee of good comfort, hauing a gentle & a meeke King, and to giue God thankes for this trouble, beeing taught by that which before hath beene spoken, that tribulations doo make vs more noble, both with God, and with our selues beeing men; knowing how to beare them valiantly. For if these yong men had not beene ser-

tiants, we had not knowne their libertie; if they had not bin captiues, we had not learned their nobleneſſe of minde. Except they had fallen from their countrey here beneath, we had not knowne their vertue to be from the heauenly Citie aboue: except the earthly king had beene angry with them, we had not heard of the good wil which the heauenly king did beare to them. Therfore if thou alſo haue him bountiful and kind vnto thee, although thou fall into a furnace, diſpayre not. Likewiſe if he be angrie, although thou be in Paradiſe, preſume not. For *Adam* was in Paradiſe: and after that he prouoked God to wrath, Paradiſe did nothing at all profitte him. Theſe young men were in the furnace, & for that they behaued thēſelues wel, the fire did not hurt the: *Adam* was in Paradiſe, and becauſe

he

he was slothfull, hee was vndermined and deceiued. *Iob* sate in the dung, and because hee was watchfull, hee obtained the victorie: although without comparison, Paradise was the better & more excellent place. But the vertue of the place did nothing profit him that dwelt in it, after that hee had betrayed himselfe: as also the vilenesse of the place did not hurt him, that was fortified on euerie side with vertue. Lette vs also likewise arme our selues with vertue: For whether the penaltie of our money be inflicted vppon vs, or whether death be imminent, yet no man can take away godlinesse: and hauing that, we are more happie then all others. For this hath Christ also commaunded vs, saying; *Be ye wise therefore as serpents.* For as the serpent thrusteth foorth the other partes of Mat. 10. 16.

his body; that hee may saue his head: so likewise do thou, whether thou be to loose thy money, or thy bodie, or this present life, or all things beside, to the ende that thou maist preserue godlinesse: bee not sorrowfull, for if thou depart hence hauing godlinesse, God will render again al things vnto thee with greater excellencie: he wil both restore thy bodie againe with greater glorie, and in steede of thy money hee wil giue thee such goods, as do surmount all the power of reason to esteeme of. For *Iob* sate naked vppon the dung-hill, leading a life more greeuous thē a number of deaths: but because hee reiected not godlinesse, all his goods which he had at the first, were restored vnto him with greater aboūdance: the health and comely hue of his bodie, the whole companie of his children,

and

and al his poſſeſſions; & that which is the greateſt thing of all, the glorious crowne of patience was giuen vnto him. For as it happeneth in trees, if a man take away the fruit with the leaues, and cut off all the boughs, yet if the roote remaineth, the whole tree ſpringeth vp againe with greater comlineſſe. So is it alſo with vs, if the roote of godlineſſe remaine in vs, though our riches be taken away, and our bodies corrupted or deſtroyed; yet all things ſhall returne againe vnto vs with greater glorie. Therefore caſting away all ſorrowfull anguiſh of the ſoule, and ſuperfluous care, let vs returne again vnto our ſelues: let vs garniſh our bodyes and ſoules with the ornamēt of vertue, making the members of our bodies weapons of righteouſneſſe, and not of ſinne. And before all things, lette vs teach our

tongue to bee the minister of grace, putting away out of our mouths all poysoned and malitious speech, and the meditation of filthie words. For by the grace of God assisting vs, we may make euerie one of our members instruments of righteousnesse: as they whom grace do not preuēt, do make their members instruments of wickednes. Heare therfore how some haue made their tongues weapons of sinne, and how some haue made them weapons of righteousnesse. The Prophet *Dauid* saith of some, *Their tongue is a sharpe sword:* but of himselfe he saith, *My tongue is the pen of a readie writer.* The tongue of the one wrote death: the other did write the law of God. Therfore the tongue of the one was a sword, and the tongue of the other a penne: not in respect of their owne nature, but in regarde of the disposition of

Psal. 57. 5.
Psal. 45. 2.

thoſe that vſed them. For the nature of the tongue both of the one party and of ỹ other, was all one, but they had not both one operation. And again, ỹ like we may ſee concerning the mouth, for ſome had their mouth full of filthie corruption and wickednes, therfore ỹ prophet accuſing them, ſaid, *Their mouth is full of curſing & bitternes.* But his mouth was otherwiſe inclined: therfore he ſaith, *My mouth ſhal ſpeake of wiſedom, and my hart ſhal muſe of vnderſtanding.* Again, ſome had hands full of wickednes, & blaming thē he ſaid, *Iniquitie is in their hands, and their right hād is ful of gifts:* but he had his hāds cheifly accuſtomed to nothing elſe, but to be lifted vp roward heauen: and therfore he alſo ſpeaking of thē ſaith, *Let the lifting vp of my hands be an euening ſacrifice.* And the like we may ſee in ỹ hart, for their hart was vain,

Pſal. 10. 7.

Pſal. 49. 3.

Pſal. 26. 10.

Pſal. 141. 2.

but his heart was true and vpright. Therefore hee saith of them, *Their heart is foule and vaine*: but of his own heart he saith, *My heart is inditing of a good matter*. And againe a man may see the like example concerning the hearing, for some had such a kinde of hearing as beastes haue; that is to say, a fierce and impatient hearing: and reproouing them hee saith. *They are like the deafe Adder that stoppeth her eares*. But his hearing was a receptacle of the words of God, and this he declared, saying: *I will incline mine eare vnto the Parable, and shew my darke speech vpon the harp*. Therfore seeing that we know these things, let vs arme our selues on euerie side with vertue, & so we shal escape the wrath of God. And lette vs make our bodily members weapons of righteousnesse, and let vs teach our eyes, and our mouthes,

Psal. 5. 9.
Psal. 45. 1.
Psal. 58. 4.
Psal. 49. 4.

and

and our hands, and our feete, & our heart, and our tongue, and all our body to bee conformable vnto vertue. And let vs remēber those three precepts, whereof I spake vnto you in the former Sermon, desiring you that yee beare enimitie to no man, neither speak yee euil of any of them that haue caused your sorrow; and that yee would putte away that vngodly custome of swearing out of your mouths. And of these two first precepts, we shall intreate at an other time: but all this present weeke, wee will speake vnto you as touching swearing, beginning at the easier precept. For it is nō labor to ouercome the custome of vaine oathes, if we would bestow but a little studie, one of vs to exhort another, and to aduertise and marke one another, requiring an account of ourselues, and rehearsing the punishments

nishments that we deserue, for the the things which wee haue forgotten to obserue. For I pray you what shall the abstinence from meates profit vs, except we expell the wicked customes of the minde? Beholde, wee haue nowe passed this whole day in fasting, in the euening therefore let vs set foorth our table: not like as it was yesterday, but lette our diet be changed, and more moderate. Can any of vs now say, ꝑ this day hee hath changed his life, as he hath changed his table? that he hath changed his wicked cústome of sinning, as hee hath changed his diet? else what shall our fasting profit vs? Therefore I exhort you, and cease not to exhort you, that ye take euery seuerall precept by it selfe, & diligently bestow two or three daies in performing the same: and so to proceede and persuere in obedience.

And

And as there bee ſome that enuie o-thers in faſting, & doo wonderfully cõtend about abſtaining frõ meats: and ſome do paſſe two whole daies faſting, and other ſome excluding from their table, not only the vſe of wine & oyle, but alſo euerie kind of diſh, do paſſe ỹ whole time of Lent, vſing only bread and water: ſo let vs alſo cõtend, to chaſe away the hurtfull ſhowers of ſwearing, and to baniſh that vngodly cuſtome from vs: for this is more profitable then al faſting: this is more cõmodious then al ſtraightneſſe of liuing. And ỹ care that we haue about abſtaining from meates, lette vs employ it about refraining from ſwearing: for we ſhall incur the crime of extreme follie, if wee haue no regard to ſhunne the things that are forbiddẽ vs, & apply al our ſtudy about things indifferẽt. For to eate our meate is a thing not forbidden: but to ſwear we are forbidden. Dare

Dare we thē abstaining from things grāted, commit things that are forbidden? Therefore of charitie I exhort you, to make some change of your euill life, & vpon this exhortation, to shew a beginning hereof in your selues. For if wee shall accomplish this present fast with so great care, putting this in effect, namely that this weeke we wil not sweare, and ỳ weeke next insuing, to extinguish wrath and enuie, & the next week after, vtterly to root out backbiting and euill speaking, and then after that, amending other faults & abuses: so going forward the right way, we shall by little & little come to the high degree of vertue, & shal escape this present danger, and shall pacifie the Lord our God: and the multitude shal come againe vnto vs into the Citie. And then wee shall teach them that are fallen away by flying

flying, to committe the hope of our ſafetie, not to any ſtrong munition of places, nor to any vaine refuge or flying away, but vnto godlines of mind, good diſpoſition, and vertuous inclination. And thus directing our liues in ỹ feare of God, we ſhall both enioy theſe temporal good things, and alſo thoſe eternall and vnſpeakeable ioyes of heauen. Of the which ioyes, God grant that wee all may be made woorthie, by the grace and bountifulneſſe of our Lord Ieſus Chriſt: by whom, and with whom, all glorie, honour, and power, be aſcribed vnto the father, with the moſt holy quickning and coeternal ſpirit, now and for euermore,

Amen.

FINIS.